

# **Tracing the Roots of Research from Indian Perspective**

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## **Abstract**

*The article traces back the history of 'research' to its earliest point drawing insights from the tapestry of Indian antiquity, precisely speaking, the Rig Veda. Building on Indian definitions of 'research' and 'knowledge', the work also deliberates upon a more detailed and hands-on approach to research given in the Indian perspective, as may be envisaged from the ancient Indian philosophical tradition, which focuses on adding to the existing knowledge pool of any subject concerned and broadly speaking, contributing to the larger interest of the society and the nation that the researcher is a part of.*

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# **Tracing the Roots of Research from Indian Perspective**

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## **Introduction**

‘Research’ may be defined as the quest for any new knowledge initiated by curiosity and processed through a logical study of the given situation that is likely to add to the knowledge pool of the subject concerned available at that point of time. Technically speaking, research may be anything, be it a home-maker trying to figure out the reason behind an over-flowing tap or a researcher trying to figure out the reason behind an over-flowing Ganges as in the case of the Uttarakhand disaster<sup>1</sup>. However, theoretically speaking, a research is generally considered to be any study whose primary objective is to add to the existing knowledge pool of any subject concerned and broadly speaking, to contribute to the larger interest of the society and the nation that the individual is a part of.

The word ‘research’ echoes the meaning of old Sanskrit word ‘gaveshan’. When the word ‘gaveshan’ is divided into two parts as per the rule of sandhi vicched (separating any word into two reversing the act of blending of the final sound of the first word with the initial sound of the following word) two distinct words ‘gav’ and ‘eshan’ are found. The word ‘gav’ derived from the root ‘gomh’ whose primary connotation is that of mobility primarily referred to cattle in the Vedic age while the word ‘eshan’ is derived from the root ‘ish/ esh’ meaning ‘seeking’ or ‘desiring’. Thus, the word ‘eshan’, derived from the dhatu/ root word, ‘ish/ esh’ and anat pratyay (the suffix verb which is added to the dhatu/ root word to give a specific meaning to the created word) means ‘longing for’. Thus, ‘gaveshan’ essentially means ‘search for cow’.

gav + eshan { ‘ish/ esh’ dh tu + anat pratyay (suffix verb) }

Considering the formation of words as a necessary reflection of individual, social, cultural, political and economic reality of the time offers us important hints regarding the history of time concerned of a zone. It is already known to us that cows were held as prized possessions in the Vedic age. That the Sanskrit equivalent of ‘research’ was formed during the Rig Vedic age when the Aryans were advancing ‘within and beyond the eastern portion of the vanished Indus culture’s range’ (*Kosambi* 85)<sup>1</sup> with their cattle (most valued resource for moving groups of Aryans as it provided them with

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<sup>1</sup> Incessant rains hit the state of Uttarakhand in India in the month of June, 2013, thus, triggering flash floods and landslides that eventually led to the death of thousands of people and left thousands more missing.

milk and other requirements) is evident from the use of the word in the Rig-Veda. The Rig-Veda refers to Indra as the seeker of ‘gav’ for his friends in the following words:

*sá gh vide ánu índro gavé a o bandhuk ídbhyo gavé a a* (RV 1.132.3)

Thus, we find that the word ‘gaveshan’ has its roots in the Rig Veda. The Rig-Veda also mentions of battle for cattle, and later scriptures mention gifts of cattle as the most preferred gifts. Needless to say, cattle occupied a significant place in the Vedic age. Kosambi (1964) wrote, “What gave these people their importance in world history was precisely their unequalled mobility due to the movable food supply in cattle, the horse-chariot for war, and ox-carts for heavy transport.” (Kosambi 76)<sup>ii</sup>

“That the cattle were held in common with some sort of group ownership is easily proved. The word *gotra*, literally ‘cowpen’ also means the exogamous clan unit. It is known that the cattle of a *gotra* had some special mark, brand, or ear notch to distinguish them from the others. The form of property imposed its name upon the social unit that owned it, and has left a rule in later canon law to the effect that the property of a man who dies without immediate heirs passes to the *gotra*.” (Kosambi 86)<sup>iii</sup> It seems possible from the discussion that the valued cattle were often lost or being taken away by enemies. So the search of the cattle was to be perfected by the Aryans. The word ‘gaveshan’ fits to this scheme exactly. As the society had gradual transition and alteration of notion of wealth and knowledge came to be held synonymous with true wealth, the scope of the word ‘gaveshan’ too widened to include any exploration of knowledge, which may be mundane or philosophical and the word began to be referred to as any act of exploration or search in any subject that leads to acquiring knowledge.

What then is knowledge? While there are a lot of western definitions attributed to knowledge, the authors would like to draw an Indian definition of the same. ‘Knowledge’ in ancient India was referred to as ‘Pram’<sup>2</sup> and the attainment of this knowledge depended on various means which varied from one school of thought to the other. This source of knowledge is referred to as the ‘pram na’<sup>3</sup>. Interestingly, the concept of ‘pram na’ also evolved with the interpretations and assertions given by the various philosophical schools regarding the concept of ‘pram’ with passing

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<sup>2</sup> The *Ny ya* school of thought that has come into existence from the *Ny ya Sutra* written by Aksapada Gautama argues that knowledge is of two kinds:

1. *Pram* (Valid Knowledge)
2. *Apram* (Invalid Knowledge)

<sup>3</sup> The word ‘pram na’ in the authors’ opinion is a portmanteau of the words, ‘pratyaksha’ (perception) and ‘anum na’ (inference) as all the epistemological schools of thoughts of ancient India except that of the C rv kas considered these two tests of assessing validity as the starting basis of establishing valid knowledge.

time. The Mimamsa Sūtra gives the following assertion regarding the means of attainment of true and valid knowledge:

*“Tani pramāṇāni sat pratyakṣaṇum nōpamānasabdarthapattyanupalabdhivedat<sup>4</sup>”* (Puneet Bindlish 5).<sup>iv</sup>

Like most ancient Sanskrit words, the given phrase also incorporates a number of words within it. Upon dividing the phrase, we get the following words and their corresponding meanings: Tani-of the sense organs; Pramāṇa-ni-of evidence; Sat-right; Pratyakṣa-perception; Anumāna-inference; Upamāna-comparison; Sabda-verbal testimony of learned men; Arthapatti-presumption/ postulation; Anupalabdhi-non-apprehension/ confidence; Vedat-from the principles of the Vedas. Thus, roughly translated to English, the phrase means: ‘The establishment of anything right through evidence perceived by the sense organs through a process of perception, inference, presumption, comparison, verbal testimony of learned men and non-apprehension/ confidence in the same is the essence of the Vedas, that of being able to acquire knowledge’.

But then is every knowledge valid? Validity is an important aspect of any knowledge. Unless knowledge is valid and reliable, it cannot be said to be contributory in nature. What then is ‘valid knowledge’? Here again, our ancient texts come to our rescue. It is said that a man must seek the attainment of “anadhigata-ab dhita-arthavishayaka-jñānam” (S.N.Sastri 4).<sup>v</sup> The words incorporated in the phrase connote the following: Anadhigata-which has not been perceived earlier by other means; Ab dhita - uncontradictory, which cannot be negated/ disturbed (B dhita refers to ‘limited’ in Sanskrit); Arthavishayaka-rendering meaning to the subject (Artha—meaning; Vi sayaka—related to the subject); Jñānam—knowledge.

Thus, valid knowledge is knowledge of something that is not already known<sup>5</sup>, that is uncontradictory in nature and that renders meaning to the context. However, anadhigata excludes the exercise of recollection because recollection, though a part of the already existing knowledge in the human mind

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<sup>4</sup> The phrase, according to the present authors, names the pramāṇas but does not necessarily denote the chronological order of pramāṇas to be established.

<sup>5</sup> The phrase ‘not already known’ is not to be seen as ‘something that never existed’. In the Hindu tradition, there is no such thing as creation because creation means occurrence of something that is new, that never existed before. But, since everything comes from Brahman and Brahman has always existed, there is nothing ‘new’. Thus, Brahman gets manifested in a new form with every new discovery by humanity. So, any knowledge not known earlier only refers to that knowledge that had not yet been perceived and understood by humanity. Thus, all knowledge already exists and research is only the quest of perceiving and comprehending a knowledge that had remained hidden from humanity at an earlier point in time.

that was stored at some moment from the past, actually plays an important role in deciding the manner of perception of the things of the present. Besides, recollections are subject to introspection and subsequent change. Similarly, *ab dhita* excludes illusions or possible errors in the pursuit of knowledge because to err is human. The concept of knowledge, thus, refers to the final conclusion which should be original and uncontradictory in nature and meaningful to the context. Based on the above assertions, any research (*gaveshan*) may be defined as the quest for original, irrefutable and meaningful knowledge (*pram*) and establishing theories (*siddh ntas*) facilitated by the (*pram nas*).

### **How to Approach Research in the Indian Perspective**

The question of the various ways of approaching research has been one that has been a subject of considerable deliberation over the ages. Subsequently, many explanations and directions have been given on the subject concerned. However, the authors would try to explain the process and means of approaching research in line with the tenets laid down in the various schools of epistemology that existed in ancient India. Conventionally speaking, we have two different set of schools of Indian epistemology based on the principle of ‘authority of the Vedas’ (*Sanyal* 5).<sup>vi</sup> The first set that believes in the ultimate authority of the Vedas is called the (*stika*)<sup>6</sup> orthodox system of thought. This system includes the six philosophical schools of *Ny ya*, *Vaiseshika*, *S mkhya*, *Yoga*, *Mim ms* and *Ved nta*. These schools accept the Vedas as the source of valid knowledge. The second set that disapproves the authority of the Vedas is called the (*n stika*) heterodox system of thought. This system includes the philosophical schools of the *C rv kas*, *Bauddha* and *Jaina*.

According to Swami Virupakshananda, “*S mkhya* forms one of the most important pillars constituting the six systems (*sada-dar anas*) of Indian philosophy. Its contribution to our knowledge of Reality and the world is seminal. Today Vedanta rules the roost, and modern science is finding itself more and more in agreement with the intuitive perceptions of this sixth *dar ana*; but it must be noted that Vedanta takes off to ethereal heights only from the granite platform provided by *S mkhya*... Not only Vedanta but also modern science cannot be understood in all their nuances without a firm grasp of the *S mkhyan* tenets.” (*Virupakshananda iii*)<sup>vii</sup>

The *S nkhya*/ *S mkhya*<sup>7</sup> school of thought has come into existence from the ideas given by the Sage Kapila. Hence, it is also known as the *Kapila Darsana*. (*Sanyal* 227)<sup>viii</sup> However, no texts are known

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<sup>6</sup> The word ‘*stika*’ generally refers to one who believes in the existence of God. But, in Indian philosophical thought, it also pertains to one who believes in the authority of the Vedas as the Vedas are interpreted as direct revelation from the God.

<sup>7</sup> *S khya*-analytical study of the material world (*Bg* 5.4) (<http://prabhupadabooks.com>)

to have been written by Kapila Muni himself on S mkhya Darsana. The earliest known available text on the S mkhya philosophy is the S khya K rik attributed to Ishvara Krishna (I varak a) who is believed to have written it during the Gupta Era though it is possible that there were earlier texts written as well.

We hear of a *Sastitantra* as being one of the oldest S mkhya works. This is described in the *Ahribudhnya Samhit* as containing two books of thirty-two and twenty-eight chapters. A quotation from *R jav rttika* (a work about which there is no definite information) in V caspati Misra's commentary on the *S mkhya k rika* says that it was called the *Sastitantra* because it dealt with the existence of prakrti, its oneness, its difference from purusas, its purposefulness for purusas, the multiplicity of purusas, connection and separation from purusas, the evolution of the categories, the inactivity of the purusas and the five *viparyayas*, nine *tustis*, the defects of organs of twenty-eight kinds, and the eight siddhis. (*Dasgupta 219-220*)<sup>ix</sup>

However, there seems to be some confusion about the content of the *Sastitantra* which has been adequately addressed by Prof. Surendranath Dasgupta in his seminal work, 'A History of Indian Philosophy'. As we have it today, our knowledge and interpretation of the S mkhya philosophy is primarily based on the commentaries on the S khya K rik given by later thinkers. These chiefly include the commentary attributed to Gau ap da<sup>8</sup> entitled *Gau ap da Bh ya* and the S khya *Tattva Kaumud*<sup>9</sup> written by V caspati Mi ra<sup>10</sup>.

### **The S khya Tattva Kaumud by V caspati Mi ra**

V caspati Mi ra, in his commentary on S khya K rik entitled *S khya Tattva Kaumud*, discusses in comprehensive detail the nuances of research. He starts off by briefing us about the need for research and the qualities that a researcher must possess and finally the purpose behind him writing the *S khya Tattva Kaumud*. Thus says V caspati Mi ra, "In this world, the exposition (of a doctrine) by an expounder is listened to only by those who desire a knowledge of that doctrine. But

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<sup>8</sup> Gau ap da is considered to be the proponent of Advaita Vedanta school of philosophy.

<sup>9</sup> *Tattva-knowledge SB 1.2.20; Kaumud : Moon-Light; S khya Tattva Kaumud* -The soothing light of the knowledge of the analytical study of the material world.

<sup>10</sup> V caspati Mi ra is also considered as the founder of one of the main schools of *Advaita Vedanta*, the Bhamati School based his commentary on di a kar c rya's *Brahma S tra Bh ya*. Legend has it that Bh mat was the wife of V caspati Mi ra who served him selflessly for years while he was busy writing the commentary. So engrossed was he with his work that he completely forgot about his wife. Having completed his work, he enquired Bh mat about her identity. Upon being told of his wife's identity, he was so shocked and numbed that he gave his commentary her name out of gratitude.

one who expounds doctrines not desired is disregarded by men of critical wisdom like a mad man, as neither a man of the world nor a critical examiner expounds a doctrine which is neither related to secular things nor is worthy of critical study. People desire to listen to an exposition of only that doctrine which, when understood, leads to the attainment of the supreme aim of man. Since the knowledge of the subject matter to be expounded (hereafter) serves as a means to the realization of the supreme goal of man, the Author introduces the inquiry into the subject matter.”  
(*Virupakshananda 1*)<sup>x</sup>

He then proceeds to analyze the root cause of pursuing research from the lines given in the S khya K rik : “*Duhkhatray bhigh t t jijn s tadapgh take hetau; Drste s tp rth chet nauk nt tyanttotbh v t*”<sup>11</sup>. Roughly translated to English<sup>12</sup>, it means, ‘In this world, three kinds of miseries<sup>13</sup> exist. Since these miseries exist, they need to be addressed. From this need, there arises a desire for initiating inquiry into the means of solving them. Such an inquiry is superfluous if visible means of solution already exist. However, if the means are not absolute and the miseries remain unsolved, the inquiry certainly warrants validity’.

He further adds:

The subject-matter of this study would not be inquired into if there existed no pain in this world; or, if existent, its removal were not desired; or, if desired, its removal were impossible. Impossibility of removal of pain is of two kinds: (a) from eternality of pain; and (b) from the ignorance of the means of removing it. Even if there existed the possibility of its removal, the non-adequacy of the means afforded by the knowledge of the subject-matter of the sastra; or, because of the existence of some other easier means (than the one explained in the subject-matter) (*Virupakshananda 2*)<sup>xii</sup>

Thus, a research need not be initiated if:

1. There exists no misery or problem in this world;

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दुःखत्रयाभिघातात् जिज्ञासा तदपघातके हेतौ ।

<sup>11</sup> दृष्टे साऽपार्था चेत् नैकान्तात्यन्ततोऽभावात् ॥ १ ॥ (*Virupakshananda 1*)<sup>xi</sup>

<sup>12</sup> *Duhkhatray bhigh t t*, From the torment by the three-fold (causes of) pain (there arises); *jijn s* , a desire for inquiry; *tadapgh take hetau*, into the means of terminating it; *Drste*, (there existing) visible means; *s* , it (i.e., the inquiry); *ap rth* , superfluous; *cet*, if it be said; *na*, (we reply) not so; *ek nta-atyantatah-abh v t*, (since in them) there is the absence of certainty and permanency. (*Virupakshananda 1-2*)<sup>xiii</sup>

<sup>13</sup> *Du kha*-misery (SB 2.2.27) (<http://prabhupadabooks.com>)

2. The solution of the problem is not desired or necessary;
3. Though the solution is desired, it is seemingly unattainable;
4. Though the solution is attainable, if the adequate means of attainment are unavailable;
5. There are alternative easier means of attainment already elsewhere available.

Thus sets forth V caspati Mi ra the tone for his seminal commentary. But, he does not stop at telling us the need and purpose of pursuing research. In the latter half of the book, he gives us a comprehensive five stage method of approaching any research having derived them from the S khya K rik <sup>14</sup>. These stages, says V caspati Mi ra, are the Siddhis (accomplishments) which every individual must attain step by step to realize and experience the final purpose of any research. We shall now discuss these siddhis in detail.

## 1. T ram

The first siddhi a man needs to attain is that of ‘T ram’. According to V caspati Mi ra, “*Adhyanrup Pratham Siddhi: T ram*”. (Jha 231)<sup>xv</sup> Thus, T ram is the first stage of any research. This stage involves the preliminary study of the subject of research to be undertaken by seeking the opinion of a qualified teacher who is well-acquainted with the subject and willing to convey his ideas to the researcher. This is very important for the researcher because he needs to establish the dynamics of the area of his research, what knowledge is already available and what is to be sought and if at all the subject is worth pursuing further enquiry. That is the right approach to seeking knowledge because valid knowledge ought to be an dhigata-which has not been perceived earlier by other means and arthavishayaka-rendering meaning to the subject (Artha-meaning; Vi ayaka-related to the subject). To the authors’ mind, t ram involves the pram na of pratyaksha and abda.

Pratyak ha (perception) may be defined as the direct or immediate knowledge that culminates in unerring and well-defined knowledge arising from the contact of a sense organ with the object.<sup>15</sup> In context of research, pratyaksha is likely to refer to the perception of the situation and the need for analysing and seeking certain solutions. Where there is no purpose (prayojana), there is no research. Then again, the purpose must be meaningful and desirable.<sup>16</sup> Hence, the perception of the pressing

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ऊहः शब्दोऽध्ययनं दुःखविघाताख्यः सुहृत्प्राप्तिः ।

<sup>14</sup> दानं च सिद्धयोऽष्टौ सिद्धेः पूर्वोऽङ्कुशः त्रिविधः ॥ ५१ ॥ (Virupakshananda 104)<sup>xiv</sup>

<sup>15</sup> Indriyarthasannikarsotpannam jñ namvyapadesyamvyabhic ri vyavas y tmakam pratyaksam (Nyaya Sūtra Book 1.Chapter 1.Verse 4) (Vidyabhusana 2)<sup>xvi</sup>

<sup>16</sup> Yamarthmadhikritya Prawartate Tat Prayojanam (Purpose is that with an eye to which one proceeds to act) (Nyaya Sūtra Book 1.Chapter 1.Verse 24) (Vidyabhusana 8)<sup>xvii</sup>



issue that needs to be worked upon is the first stage of any research. Once the situation and the problem have been perceived, it ought to be discussed with a qualified and willing teacher to establish the validity and prospect of his proposed research.

abda refers to verbal testimony (upade a ) of reliable people ( pta) who are authorities on the subject concerned and willing to communicate on such matters as may be<sup>17</sup>. Such assertion is needed to confirm the validity of knowledge acquired by individuals. Testimony may be of two types: testimony of perceptible things (drst rtha) and testimony of imperceptible things (adrst rtha)<sup>18</sup>. The first type involves testimony of perceptible things such as the mundane realities of life while the second involves testimony of imperceptible things such as God, heaven and so on.

Testimony, in parlance of the Jaina philosophy, is known as gama and refers to the knowledge of objects verified and established from the words of learned people. Once the invariable relationship (vy pti) has been established by any individual, it must be discussed and endorsed by knowledgeable and reliable people. This is necessary because learned people can point at exceptions or fallacies pertaining to the vy pti that may have been missed or overlooked by the knowledge seeker.

## 2. Sut ram

The second siddhi a man needs to attain is that of ‘Sut ram’. According to V caspati Mi ra, “*Shabdarup Dwitiy Siddhi: Sut ram*” (Jha 231)<sup>xx</sup> Thus, ‘Sut ram’ is the second stage of any research. Once the researcher gets the approval of the qualified teacher, he must get on with his research. However, before venturing deep into his area of research, he must go through and comprehend the meaning of the already available knowledge pertaining and relevant to his area of concern so that he may proceed further with his research accordingly. A proper understanding of the already available works is of paramount importance before venturing deep into any research. To the authors’ mind, sut ram also involves the pram nas of anum na and arthapatti.

The word ‘anum na’ is a combination of two Sanskrit words: anu-after and m na-measurements. However, a man can seek to go after measurements only after he has established the apparent relationship between the available facts. So, anum na may be interpreted as the step where the researcher, upon having comprehended the meaning of the facts available before him, tries to assess and establish the apparent relationship between the facts (say the constants and the variables) before going after the measurements. This can be facilitated by logical reasoning. Such meaning though

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<sup>17</sup> pta-upade a : Sabdah (Nyaya Sûtra Book 1.Chapter 1.Verse 7) (Vidyabhusana 4)<sup>xviii</sup>

<sup>18</sup> “Sa Dvividho” drst -adrst rthawat (Nyaya Sûtra Book 1.Chapter 1.Verse 8) (Vidyabhusana 4)<sup>xix</sup>

acquired through logical deduction has to be put to test as it lacks empirical evidence. Thus, such knowledge may at best be called inferential knowledge. According to Gautama, there can be two kinds of inference based on causal relation: P rvaavat (inference of the effect from the cause as in rain from the clouds) and e avat (inference of the cause from the effect as in rain from the floods).

Once a researcher has made preliminary study of the facts already available and formed an initial idea through anum na (inference), he will formulate and postulate a specific idea in his mind and proceed further in his research work. This step of postulation is referred to as arthapatti.

The expression ‘arthapatti’ encompasses two words; artha and patti. Artha means fact and patti stands for supposition. Thus, etymologically speaking arthapatti is that knowledge which resolves the conflict between two facts by providing the supposition to it. (Sethy I)<sup>xxi</sup>

Thus, arthapatti refers to the circumstantial assumption of an unknown fact in order to account for a known fact that is otherwise inexplicable. For instance, if a fat person says that he never eats in the day, we can easily postulate that he eats in the night, for the simple reason that without this assumption his fatness and also his getting fatter cannot be explained. (Atmananda)<sup>xxii</sup> Thus, arthapatti gives shape to our initial line of thought through formulation of a postulate that is subjected to test later on. Thus, sut ram prepares the researcher for getting on with his further investigations.

### 3. T rt ram

The third siddhi a man needs to attain is that of ‘T rt ram’. According to V caspati Mi ra, “ hrup Tritiy T rt ram”. (Jha 231)<sup>xxiii</sup> Thus, ‘T rt ram’ is the third stage of any research. The word ‘ ha’ refers to reasoning based on a supposition or hypothesis. Thus, in this stage, a researcher ought to thoroughly investigate facts and draw conclusions relevant to his concerned area through reasoning which may help him in setting aside all possible doubts (samsaya) and objections (vitanda) that may be raised at a later stage by any individual. To the authors’ mind, t rt ram involves the pram na of upum na.

Once the researcher has collected the necessary data (both documentary and field-based), it is time to analyze and interpret the data obtained through comparison or analogy. This step of research may be referred to as Upam na. The word ‘upum na’ is a combination of two Sanskrit words: upa-near and m na-measurements. Thus, in this stage, the researcher has access to the data (measurements) and proceeds to draw relevance from the data through comparison and analogy. Once the researcher

has compared and processed the data available to him, he needs to establish the validity of his findings through further reasoning and necessary enquiry of other information sources.

As part of his investigation, the researcher needs to establish the validity of his findings by ascertaining the invariable relationship of both positive and negative pervasion in between the entities in question. Bh va is the knowledge of being/ positive assertion while abh va is the knowledge of non-being/ negative assertion through anupalabdhi (non-perception). Knowledge can be called valid only if it holds true for both bh va and abh va.

Such an approach is also likely to bring to fore the exceptions pertaining to the invariable relationship of positive and negative pervasion between the entities in question that may have been missed in establishing the invariable relationship in either one or both the assertions. The researcher also needs to record any case of exception so that people do not refute his work citing exceptions to the general rule put forth by him.

#### **4. Ramyakah**

The fourth siddhi a man needs to attain is that of ‘Ramyakah’. According to V caspati Mi ra, “*Suhrtpri ptirup Chaturthi- Ramyakah*”. (Jha 231)<sup>xxiv</sup> Thus, ‘Ramyakah’ is the fourth stage of any research. Once the researcher has arrived at the valid knowledge through his efforts, he needs to establish the authority of the knowledge. However, he can do so only if he discusses his study and findings with a qualified teacher and his peers. Hence there is a need for acquiring the company of a qualified teacher and like-minded fellow-students so that he may share his views with them and confirm his work as valid knowledge.

Ramyakah is facilitated by Suhrtpri pti. The word Suhrtpri pti is a combination of two Sanskrit words, ‘Suh t<sup>19</sup>’ meaning ‘friends and well-wishers’ and ‘pri pti<sup>20</sup>’ meaning ‘attainment’. Thus, a researcher needs to attain the company of well-wishers who are willing to give their honest and constructive views on his research so that he may establish the credibility of his research. His well-wishers may also point out to the loopholes in his work that will help him in improving his work before the final presentation of the same.

#### **5. Sad muditam**

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<sup>19</sup> Suh t-friends and well-wishers (SB 5.14.43) (<http://prabhupadabooks.com>)

<sup>20</sup> Pri pti -the attainment (SB 7.1.16) (<http://prabhupadabooks.com>)

The fifth and final siddhi a man needs to attain is that of ‘Sad muditam’. According to V caspati Mi ra, “*D narup Panchami, Sad muditam*” (Jha 232)<sup>xxv</sup> Thus, ‘Sad muditam’ is the fifth stage of any research. In this stage, once the researcher has established the knowledge, he should generously give away his work (d nam) for the betterment of humanity with a pure mind. Such an approach will also encourage other researchers to further investigate on the subject and contribute to the formulation of possible extensions or modifications of the concept. Such an approach is the key to finding solutions to human suffering. It is worth mentioning here that a research or for that matter any work of knowledge is not a means to personal achievement. It is rather an attempt towards contributing to the betterment of the world.

The word ‘d na’ says V caspati Mi ra, signifies purity (of discriminative wisdom) and has been derived from the root word ‘Daip’ which means ‘to purify’. He refers to the assertion given by the revered Patanjali: “An unimpeded discriminative knowledge is the means to the suppression of pain.” (Yoga-Sutra II-26). By unimpededness in the Sutra is meant purity, by which again is meant the process of placing discriminative wisdom on a clear basis, after having destroyed all doubts and mistaken notions mixed with different kinds of cravings or desires. This purity is not obtainable without the refinement arising from a long and uninterrupted course of practice (of the wisdom attained). Thus the word d na includes (as a means to power) practice also. (Jha 95-96)<sup>xxvi</sup>

V caspati Mi ra then proceeds on to remind us of the three impediments to success which must be forsaken by any researcher in his/ her pursuit of knowledge attainment. Thus says V caspati Mi ra:

It is well-known that the siddhi is the most sought after for the evolution proceeding from the Buddhi (i.e., for the subjective evolution). Ignorance, disability and contentment are fit to be abandoned as they are the causes for impediments to siddhi-success. This is implied in the statement: The aforesaid three act as the restrainers of success. By aforesaid is meant ignorance, disability and contentment. These three act as the curbs on success in as much as they thwart success, like a goad restraining elephants. Therefore, ignorance, disability and contentment are to be abandoned as they are obstacles to success. (Virupakshananda 107)<sup>xxvii</sup>

This approach of V caspati Mi ra may be followed in the pursuit of knowledge in a methodological manner. While it may be argued that the five siddhis advocated by V caspati Mi ra in the S khya Tattva Kaumud apparently do not point to the modern day approach to research methodology, the authors are of the opinion that the modern day research steps are implicit in the five stage approach

given in the *Sākhya Tattva Kaumudī*. In fact, the *Sākhya Tattva Kaumudī* gives us a more detailed and hands on approach to research.

Research Stage	Research Activity	Details of Research Activity
T rām	Pratyak ha	Identification of the area of concern, the research problem
	abda	Approval of the supervisor and determination of appropriate methodology and possible research design
Sut rām	Anum na	Initial inference through review of existing works
	Arthapatti	Statement of hypothesis or research question
T rt rām	Upum na	Data collection, Comparison, Analysis and interpretation of data
Ramyakah	Suhrtp r pti	Presentation of results in front of well-wishers
Sad muditam	D nam	Submission of the work with a pure mind for contributing to the welfare of the society and possible replication by others

## Conclusion

The present authors' assessment of the possible means of approaching research in the Indian perspective is based on one ancient treatise only. Not much is yet known about the research traditions developed in ancient Indian universities such as Taxila and Nalanda. However, generalizations offered in a huge number of treatises of ancient India on different subjects could not possibly have been shaped without elaborate research process. These need to be explored further. Therefore, our work is only a beginning and our only interest lies in the hope that the work will encourage others to study and bring to light other possible approaches to research in the Indian perspective.

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